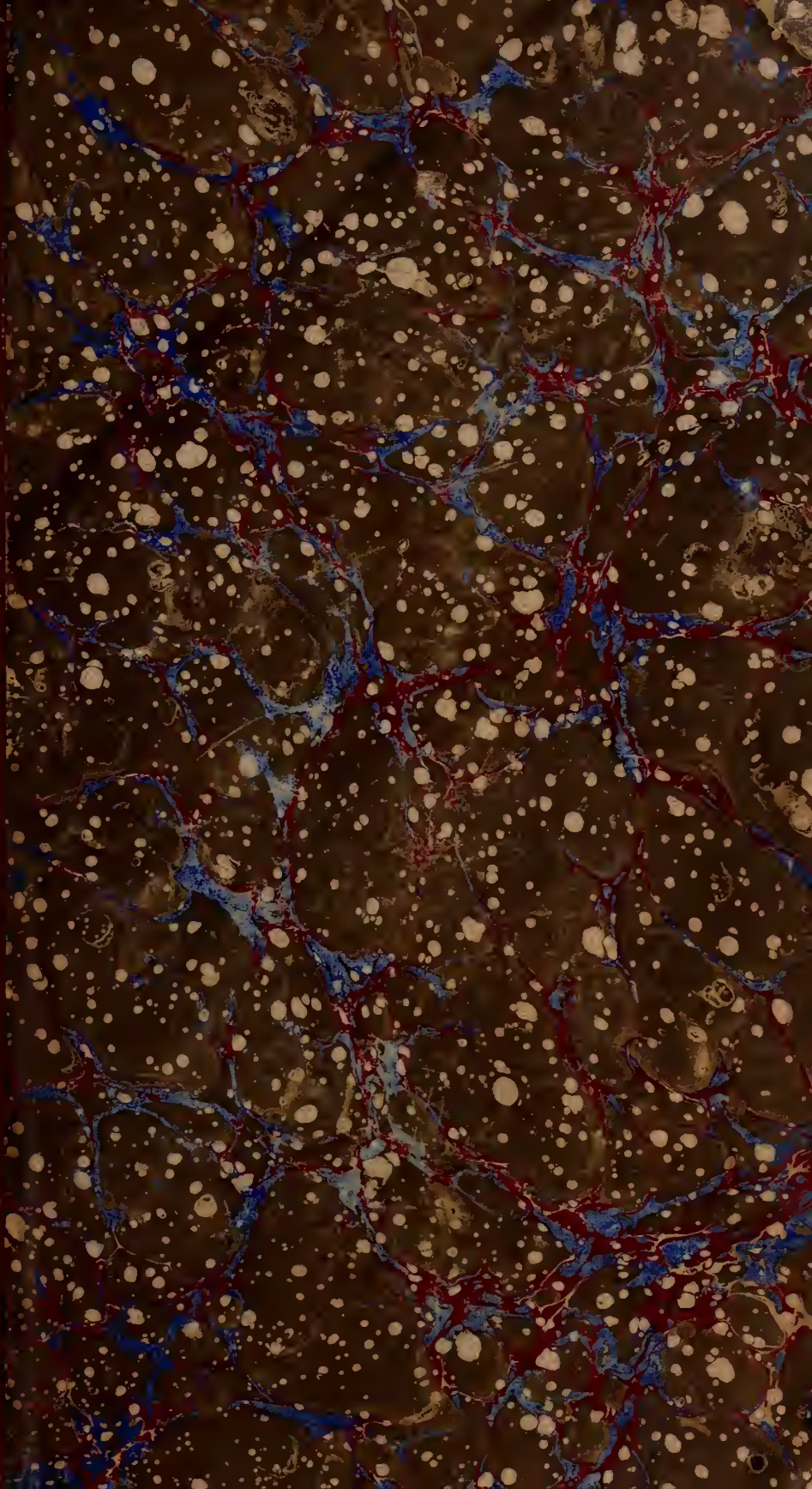

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WOMAN'S WORK

Vol. XXII. APRIL, 1907. No. 4.

"DID Henry Martyn ever think that he, who was never allowed to be a missionary in name but was only a government chaplain, would be used of God to raise up many of the truest missionaries? Humble missionaries in India do not know what God may yet do by them." —*India newspaper.*

WITH the exception of the annual statistics summary and a few personal reports which have been kindly duplicated for friends in America, Punjab Mission Reports of 1906 have not yet been seen in New York. Their absence has somewhat eased the effort to condense facts of the North and West Missions into "India Number," and yet it is closed, as usual, with a distressful thought of the limitations of our pages.

LAST of all missions of our Church, Punjab Mission has wheeled into line by allowing its women missionaries to vote upon all matters which are discussed in mission meeting of the whole.

THESE India missionaries will be *en route* for America, in April: Mrs. Chas. Forman, Sr., Dr. Victoria McArthur, Rev. and Mrs. W. H. Hannum.

A SCHOOLHOUSE with accommodations for fifty girls has risen at Etah, the farewell gift of their teacher, Miss Prentiss, now Mrs. MacCowen of Rangoon.

THE safe arrival of Miss Harbaugh at Seoul, Korea, and the consummation of her marriage engagement with Jesse W. Hirst, M.D., is announced by cable.

THE fifth annual commencement of Hackett Medical College for Women at Canton, China,—the only such college in the Empire,—occurred Jan. 26. Seven graduates received diplomas signed by the medical faculty and bearing the stamp of the Chinese Viceroy. The Viceroy also signified his interest by ordering gold watches to be presented to the three standing highest in the graduating class. The occasion, surrounded with attractions of flowers and music, packed the adjoining church, and among the speeches of the day that by Mr. Wu Ting Fang, former Minister to the United States, was both witty and appreciative.

ONE of the missionary magazines of first rank is *The Missionary Herald*, Boston, published by the "American Board." Rev. E. E. Strong, D.D., having with wonderful wisdom and grace edited the *Herald* twenty-eight years, has now retired and his own son has been called from the pastorate to become his successor. The magazine has been enlarged and modernized by new type, paper and a handsome, dignified cover.

THE C. M. S., London, puts out half a dozen regular publications adapted to different classes of readers. The senior magazine, laying aside its old name *Intelligencer*, now aims to specially address the student of missions, and has adopted a more sombre cover and the graver name, *The Church Missionary Review*. *The Gleaner* is a popular illustrated paper.

AMONG good literature which the Woman's National Sabbath Alliance puts out, is a translation of the prize essay written by a Shantung scholar, on the topic assigned by the Alliance: "China should adopt the Day of Rest." This two-cent leaflet, a fine exponent of Chinese shrewdness and essay construction, is calculated to do great good in China. It seems a pity to exaggerate facts, already great in themselves, by printing on the leaflet cover "the Emperor of China has decreed that Sunday shall be a Day of Rest in China." Most of us remember that the decree limits itself to strictly governmental institutions, like consulates. It remains for Christianity to persuade "China" to give up its greed and hallow one day in seven, as Chinese Christians have always done.

MISS WHERRY observes that "India is not the India of twenty years ago." Railways so break down caste that she now finds it "interesting" to travel with

the women in third-class cars. Non-Christians are imitating missions: various branches of Somaj, "all teaching English," carry on "good schools" for girls and "it is grand to hear that the Sikhs have a girls' school" at Ferozepore—150 pupils, many of them widows. In short, the "thoughts of India have changed" and Miss Wherry hopes to see a Christian India, yet.

TWO congregations in Hoshyarpore, Punjab, have been set off as separate churches, making now four in the district with a total of 1,268 communicants.

DR. CHATTERJEE reports as "the most interesting event of the past year" the ordination, October, 1906, of Rev. Agya Masih. When a little boy he was baptized with his father, Pundit Har Gotal, the first Brahman convert to Christianity in Hoshyarpore district. At that time his father dedicated him to the direct service of Christ and sent him to the C. M. S. school at Batala, and in due time he was graduated from Saharanpur Seminary. For ten years he has labored faithfully in a large circle of villages; "a humble man of spotless character" who has brought many souls to Christ. He will now be associated with Dr. Chatterjee in city and village work.

REV. A. G. MCGAW reports five new churches organized with sixty-five members in his half of Etah district; one of the five, at Paphotu, is "building their house of worship with their own hands on their own land." Basundra church, organized 1905, has gained ten members, and the little company of communicants agreed to stand together in refusing the invitation to a certain feast which is a recognition of heathen ideas. In consequence, old neighbors treated their refusal as an insult and cast them out of the "brotherhood." Yet these are all low-caste people.

A YEAR ago at the first Lord's Supper ever celebrated in Paphotu, the Elders passed the elements first to the women who were sitting separate,—a deference due to the presence of Mrs. McGaw. When the men were reached—such is the bondage of old ideas—two of them could not bring themselves to drink from the cup; it had been defiled by the lips of their wives and mothers! All remonstrance failed to change their minds but they were changed a week after, when the revival came.

AT Denny Mission Hospital and Dispensary, Hoshyarpore, the average daily attendance has risen from 40, of five years ago, to 120; total number of patients treated (1906), 12,790, including 84 in-patients. "The greater part of the hospital staff is now composed of conscientious Christian women." We regret to add that since rendering her report, Dr. Dora Chatterjee has been suffering severely from malarial fever.

IN the last fifteen years, fifty girls have gone into Mission work from Dehra School, India.

A LITTLE patient of Dr. Victoria McArthur's had the plague at Kodoli. "He tossed and talked all the time. When the school-bell rang it was all they could do to keep him quiet. 'Where's my slate, my reader, my school-bag? Quick, let me have them; there's the bell and I'll be late! *Where* are they? I must go at once!" The only way to quiet the boy was to say that he had leave of absence for a few days. 'Did the Missi Sahib say so? Did she excuse me?' And then the weary frame would rest a bit."

THE church at Kolhapur, W. India, lost its oldest member, Bhimabai Thakur, last July. She was about eighty, having lived a widow thirty-four years. She was baptized in 1865 by Rev. R. G. Wilder and ever since "has been a faithful and consistent Christian, loved and trusted by all who knew her." When near her end, "she sent for her eldest daughter, a son-in-law and a grandson, all of different families, and, taking their hands within hers, said in a feeble voice: 'Love one another. . . . All is well with me, I go in peace.'"

"THE morning that we left Patikra" (Mainpurie district), writes Dr. Johnson, "Bihari Das had a crowd of little fellows gathered up who, shivering in the nipping morning air, without books sang Christian hymns with enthusiasm while our carts were being loaded. He called on one of the older boys to pray and I said to myself: "Really, many a prayer I have heard, from the lips of those whose forefathers have been Christians for generations, was no better than that!"

Our Missionaries in India—AND POST OFFICE ADDRESSES.

Mrs. Walter J. Clark, Lahore, Punjab.
Mrs. J. C. R. Ewing, " "
Mrs. D. J. Fleming, " "
Mrs. A. B. Gould, M.D., " "
Mrs. H. D. Griswold, " "
Miss M. J. MacDonald, " "
Mrs. J. H. Orbison, " "
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Miss Caroline R. Clark, " "
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Dr. Mary R. Noble, " "
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Mrs. E. W. Simpson, " "
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Miss Elizabeth Foster, " " "
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*Not in formal connection with the Women's Societies.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

An Invitation to You.

The invitation is unique. It is by no means general. At present it is limited to one individual. One woman is called for. A Presbyterian woman with a warm, intelligent interest in missions, and sufficiently free from personal ties to be able to go to India, is invited to consider this call to a high and special service. Of course the service offered is for Christ and in His Name. Its unique characteristic is that it centers about a certain high personage, a Maharani, and from her extends outward among the women, rich and poor, of a great Native State. You are rather particularly selected for this invitation because You can live in India on your own money, as you do at home. This would be a great personal advantage to your influence at an Indian Court.

"But I am too old to revolutionize my life and go to India," you are saying.

There's the point. If you were younger, You would not be invited. In fact it is another "A. L. O. E.," or rather, one with something of her maturity of Christian character, who is wanted. It is altogether to your advantage that you are so much younger than Miss Tucker was. Did you read her *Life and Letters?** Do you remember that she was fifty-three years old when she sat down in her London house and studied Hindustani, and it was a year later that she started for India? Yet she gave a beautiful service of eighteen years to the Church of England Mission at Batala. That Church has a long roll of daughters who are serving in India at their own charges.

"But learn Hindustani? I could not."

No; neither would it be necessary to begin with grammar and dictionary. You could begin in the English language and, as you found out the need, could acquire a working use of Hindi or Urdu. Of course you should have a companion with you, a younger woman whom you might select yourself. She should not be so long out of college as to have lost the habit of study, for she would wish to learn Hindi.

"But who invites me? And for what? I am all in the dark about it."

We are approaching the explanation, like visitors to the gates of the Maharajah's palace grounds, by slow degrees. There are two independent invitations and if You hear these, You will get a third. *That* will be sent by Him who knows all your heart and whom you have called the Master of your life. You are invited, first, by an Indian newspaper.

* *A Lady of England. Life and Letters of Charlotte Maria Tucker.* By Agnes Giberne. (Am. Tract Soc.)

OLD MÁN SINGH PALACE, GWALIOR, INDIA.
Famed for its carvings and enameled tiles. Copyright by Underwood & Underwood.

State whose Maharajah is of Mahratta race and about forty years of age. He is high in favor with the British Government and controls perhaps 8,000 Indian troops. There are several old palaces on the famous red sandstone ridge which overlooks the broad plain of Gwalior, but Maharajah Scindia lives in a modern white palace of stone or marble on the plain. It contains a big *durbar* hall, furnished like drawing-rooms of an English lord, and it was in that palace that the Prince and Princess of Wales were entertained over Christmas in 1905. The Maharajah had a Christmas tree to which he invited every European child in the district and provided a gift for each. He was himself a child of only five years when our Mrs. Warren went to Gwalior. He used to sit on her lap and always called her "mother" and was very kind to her to the day of her death (in 1901). He was a friend also in recent days to Dr. Symington, to whom he presented Rs. 1,500 for the purpose of completing a new church building. The Maharajah has a reputation for generosity and is certainly one of the richest princes in India. By some he would be called "the leading Prince."

Read yourself what *The Pioneer* of Jan. 4, 1907, published at Allahabad, says:

CLUB FOR NATIVE LADIES.—The Maharani of Gwalior is evidently taking an active interest in the spread of female education and everything calculated to benefit the ladies of the State. She has recently established a club with the object of promoting social intercourse among. and providing means of physical exercise for, native ladies. The club has been located in a part of the palace and is taken advantage of by the wives of all sardars and high-placed officials *of all religious denominations*, the Maharani herself putting in an appearance on Wednesdays. The members pay no subscription and the entire expenses of the club are met by the founder out of her private purse. European ladies are especially invited to teach different things to the members and help in making the institution a success. The club can also boast of a very fine organ and supplies of tea, coffee, biscuits and fruits in season, separate tables being laid for members professing different religions.

Gwalior, you recollect, is a powerful

Now, *The Pioneer* offers something practical to take hold of. The mention of "European ladies" reminds us there is an English Resident at Gwalior, presumably genial and kindly to American missionaries. What wives of British offi-

cials could not do, because of British neutrality in religious matters, they might rejoice to see done by an American. You would be at home in that Club and a help, and through it, stretching far outward, do You not see a vista of opportunity? Would You not love to read the New Testament with women of that Club in their own homes, some of whom have never read it? The opportunity might not come on a first visit, but come it would. To a woman only could it come.

The second invitation comes to You from members of the North India Mission. Gwalior is a ride of only a few hours by rail northwest from Jhansi, on the road to Agra. At present, the missionary in charge of work in Gwalior is Rev. Henry Forman, from whose *Report*, presented to Mission Meeting last November, the following passages are quoted:

"On Dr. Symington's leaving Gwalior last March, the work there was virtually closed. Mr. Sukh Pal has kept up the school for boys and girls in the church building at Morar. This school was begun by Mrs. Warren, and has been in existence many years; there are some twenty boys, and about as many girls. A Hindu woman teaches the girls, while Sukh Pal teaches the boys and has the whole school under his eye. He holds a Sunday-school for bazaar children Sunday morning, and in the evening has a service four miles away for nurses and other Christians connected with, or living near, the Maharajah's Hospital. And this is all that our Mission is doing at the capital of the great State of Gwalior. While I was there I felt the burden of our responsibility for a unique and God-given opportunity. The burden of Gwalior may well rest upon us; a cry of need that goes up to God, which at present in His providence, we and we alone are in a position to meet. I went through the broad streets of the Cantonment Bazaar of Morar, a city of 25,000 inhabitants. Four miles away, on the other side of the railway, lies Lashkar, a city of 100,000 people. . . . I visited the temple-tombs of the Maharajahs, where their ashes are deposited. These have been built at a great cost. Here is worshiped the picture of the deceased Maharajah, as well as the Mahadeo idol. On the other side of the city is the College building of brownstone, a beautiful piece of architecture, built by the Maharajah. Another college is for the sons of chiefs in Gwalior State. There are also many high schools. And yet in all this great city (Lashkar.—Ed.), in which centers, and through which passes, the life of a great State, ours is the only Mission that has, or can secure, a foothold. To us the door is open. *And we are doing almost nothing.* We dare not let this be our answer to God as He holds open to us the gates of Gwalior. We have no need to meet that is more imperative, no field to provide for that is more important."

What Mr. Forman's *Report* does not say is suggested by another missionary who, after many years in India, is now on furlough in this country. Dr. Lucas of Allahabad suggests that a woman like You would win her way to the hearts of people of that great city in Gwalior, and the more easily because you are a countrywoman of their beloved Mrs. Warren. Moreover, the Maharani has opened her door to You, which means an open door everywhere. Would You not like to enter? Would it not be the crowning of your life to be used in carrying a Divine blessing into such an influential, unoccupied, yet open sphere? With good health, the consideration of climate need not disturb you, for it is a railway journey of only twenty hours from Gwalior up to the hills, within sight of perpetual Himalaya snows. Possible loneliness would be the first objection with most of us women. Let us see what Miss Tucker wrote after living three years in India:

"I know that some of my dear ones think that I must be very lonesome, with no white woman near me. But there are three things to prevent this: (1) The presence of the Master. (2) The feeling that separation of body is nothing compared to separation of soul. My ties to loved ones in England are not broken. (3) Real loneliness is the want of love and sympathy. Some count my brown friends for nothing in this way. I do not so. They draw out one's affections and respond to them. The heart does not shrivel up in India, even when one lives in such an out-of-the-way place as Batala."*

You, at all events, are not coldly pointed to an unfriended, unprotected position. At Jhansi are Mr. and Mrs. Henry Forman and, only a few hours away, other missionaries—ever ready to advise and sympathize; you would also be a member of North India Mission with a right to its counsel and help in every time of need. An invitation to Gwalior has thus come to You from the Maharani through *The Pioneer* of Allahabad. Again it comes to You through the *Report* of Mr. Forman and members of the same Mission now in this country. Do You hear the call of yet another Voice?

Then write to Mr. Speer, Secretary for India Missions, for further information.

* *A Lady of England*, p. 323.

"Not *all* the knowledge of Christ in India has been learned from the Bible. Some of it has been learned from the lives which Christ has enabled His servants to live."—*Panjab News.*

Some Schools for Indian Girls—Reports for 1906.

MARY WANAMAKER HIGH SCHOOL, ALLAHABAD.

Miss Forman, Principal; Miss Tracy, Vice-Principal; some half-dozen Indian assistants.

. . . From the moment I appear in the morning until one o'clock, my Saturdays are filled with listening to complaints, settling quarrels, giving out pocket-money, attending to the shoemaker and reading the girls' weekly letters. In the afternoon when pupils receive their friends, I am of course present and try to use the opportunity for getting acquainted with callers. There are often so many that reception-room, verandah, hall and drawing-room are all in use. The making out of bills, accounts, school correspondence, housekeeping and general supervision of matron and servants do not furnish interesting reading, but they do take time.

We have eighty names on the school roll. Of five sent up for Entrance Examination four passed, one in the first division. Of four who tried the Middle Examination, all passed and all took government scholarships. Through the kindness of friends of Miss Tracy, we have a beautiful new piano, and through the kindness of other friends, we have been able to put up a much-needed covered passage in our courtyard. The roof of the schoolhouse has been so far improved that, instead of leaking in the schoolroom, water now comes down in classrooms. The ceiling cloths are much torn and lizards and lumps of earth that fall on heads below are not conducive to order.

There has been a decided improvement in the desire of girls to be independent. We have never required any pupil, who was helped through her course, to promise to pay anything back to the school. It was suggested, however, to one last year, and she cheerfully gave Rs. 8 a month toward her debt. Another girl, who passed out a couple of years ago, has for some time been sending me Rs. 4 a month toward the expense of another pupil, a stranger to her.

Much interest has been taken in the Indian National Missionary Society. The girls meet in three bands every Sunday morning to pray for the conversion of India, and they have given, including contributions by the Hindustani teachers, Rs. 43 for the Society. In some cases they contributed presents received from relatives when they passed examinations. They begged to be allowed to sew and do fancy work for the benefit of the Society, and when Miss Misra told them they could not spare the time, they volunteered the information that they wasted time on Saturdays, and said they would talk less and spend the time in sewing. Two girls, after much thought, asked to be allowed to teach the servant women on Sundays, as they had no other opportunity while in school of reaching non-Christians. Until recently our girls have carried on a Sunday-school for the servants' children. For all these things we are very thankful. . . .

Mary P. Forman.

CITY DAY SCHOOL, FATEHGARH.

I have gone each day to superintend and to visit classes and, frequently, the absence of some teacher made it necessary for me to remain. Our teachers' prayer-meeting has been a great help to us. School attendance averaged 75; average on the roll was 125.

As heretofore, our aim has been to make the school more of an evangelistic than educational agency. The Life of Christ has been our Bible topic. Mr. Ullmann's Catechism, the *Guru Gyan*, has been used in most of the classes. Its plain teaching with regard to idolatry has driven away some pupils, but others have been helped by it. One little girl announced that she had not worshiped idols for three months. When asked why, she said, "I was reciting the *Guru Gyan* at home one day, and when I came to the part about idols having 'eyes and seeing not, ears and hearing not,' my father said, 'Then why do you worship them?' I replied, 'I thought you wanted me to do so.' 'No, I do not,' was his answer, so from that time the whole family decided to give up idolatry." Another little girl told us that her aunt, a Brahman woman, said, "That *Guru Gyan* is a good book. I learned it at school, and I know it teaches the truth." A widow of about eighteen years would

be glad to confess Christ. Another girl refused to go to bathe in the Ganges, and urged her mother to give up the practice, saying: "It is perfectly useless; we can bathe at home. The water from our own well is much cleaner."

In the homes of pupils, I have visited as I had time and strength. Invitations are not only cordial but pressing. In one house which I had never before visited, I was interrupted in telling the story of the Saviour's birth with the words, "Gomti told us that; she repeats to us each day what she learned at school."

Mary Fullerton.

MARY WANAMAKER HIGH SCHOOL, ALLAHABAD, 1903.
The gift of John Wanamaker of Philadelphia.

Rakha Boarding-school, Fatehgarh.

In summer the rising bell rings at 5 o'clock and for the Quiet Hour at 5.30. The older girls spend this half-hour in Bible reading and prayer, while I take in charge the little ones and those not able to read for themselves; it is one of the most important hours of the day. At the close, the children have their morning meal. Then follows the dispensation of epsom salts, castor oil, quinine, cough mixture, and dressing boils and ulcers.

The girls have five hours of class work, one hour for study, and outside of this time do their cooking, sweeping, water drawing, etc. They have two C. E. societies, one or more prayer circles and a sort of branch of the India National Missionary Society. To this they contributed something, but more to the Pastor's Fund and presbyterial work. Most of their earnings are obtained by crochet work, punkah pulling, sewing and by extra turns at cooking, etc. By their own request, the girls do all the punkah pulling. As we all sleep out of doors in the hot weather—in the dry heat on the housetop, in the rainy season on the verandahs—we do not need punkahs at night. Many girls have started little money accounts. In most cases I am their banker, and it takes no little time every week to enter more than fifty accounts, for it takes just as long to enter annas as rupees. Yet I do not feel the time lost, because it is an opportunity to direct them in a right use of money. These little savings are so dear that many of the girls will not break into them for sweets, yet an appeal for some needy person seldom fails to draw their hard-earned annas, cheerfully given too.

In July we opened school with what seemed a sufficient and competent staff. At the end of the first month one teacher resigned her post to get married, another asked to be released to continue her studies, so we made a new start. Many of our pupils will soon be ready to enter upon work for India. We have a family of one hundred and fifty.

Margaret Morrow.

A HUMBLE VENGURLE SCHOOL.

The school for caste children is helpful in gaining an entrance to homes. The number of girls and boys are about equal making a daily attendance of 30–40, bright, intelligent children. Their eyes brighten as they recite John 3:16. Never such wonderful words on their lips before, so old to us, so new to them. We have no proper school-room but the people of the *wada* have kindly allowed the use of something between a barn and a cattle-shed, where the children can assemble while the animals are out grazing. This works all right so far, but when the shed is needed for threshing grain, it becomes somewhat trying for the teachers. We believe we shall be delivered from this dilemma for the people have offered a good piece of land on which to build a schoolhouse. Our eyes are unto God for its erection. The school is situated in the midst of rice fields about fifteen minutes' walk from the main road, and going and coming offers grand opportunities for speaking and singing to numbers of women working in the fields.

Annie L. Thompson.

(*Zenana Society.*)

Six Little Brides of India.

Through narrow, winding streets of the native bazaar, amid a confusion of many-colored turbans, shouts, camel-carts, scarlet-coated *suwars* mounted on prancing horses, to the Old Palace enclosure, where elephants caparisoned in cloth of gold, and somber, khaki-clad Sepoys guarded the main entrance, rattle-trap tongas, barouches and open landaus were hastening. At the great door they discharged their freight and salaam-proficient guides received and led the guests to the precincts beyond. Within, were soft lights flickering behind tinted glass, graceful palms and trailing vines, and seated on the floor was a double row of priests waiting to perform their important function. The nobility and officers of State were there, besides the ten or a dozen Europeans and Americans in the place.

The Maharaja's arrival was announced by loyal shouts and by the brass band playing "God save the King." He entered with stately tread, recognized the guests with kingly dignity, and sat himself down beside his handsome little sons—gorgeous in coats of brocaded silk, their voluminous turbans threaded and wrought with gold, and ropes of pearls about their youthful necks.

Then came the brides—six of them, stretching out dainty, bejeweled feet timidly, gropingly, for their heads were muffled, one end of their long, graceful garment being held over the face by a gilded crown, whose spangles drooped down over the shoulders. Through enveloping robes could be descried diminutive figures, not one more than six years old, while one, a mere baby—was carried in the arms of her nurse. Each bride was placed in a tiny alcove to await the coming of her bridegroom, who in every case was tall, mature, mustached, carrying on his arm a rich garment for his bride. Then a curtain was held between them, and while the bridegroom gazed over it at the shrinking child he was taking for a wife, the priests chanted the bans, colored rice was thrown, the guests were garlanded, perfumed, and anointed with cedar-oil, and all was over. But it was only the beginning, for the brides.

From the galleries above peered down the women—dark-eyed, timid, smiling. Were they glad for the little veiled girls sitting in their alcove? Had their own experience taught them anything of happiness for child-wives, or did they look back upon the burdens assumed at the tender age of twelve, the burdens of wifehood, with a shudder? Would these little girls grow up to love—they would certainly fear—these husbands, not of their own choosing? Behind the *purdah*, what bitternesses, heartaches, longings! What sufferings screened from the world, how seldom happiness or content!

What, oh what, of the child-wives?

W. Heston.

PUNJAB MISSION Summary of Medical Statistics for 1906: Five Hospitals, 83 beds; in-patients, 834. Dispensaries, 8; out-patients, 52,281.

DURING cholera epidemic at Kolhapur last summer, "more than a hundred precious lives" were saved by use of remedies administered by Mrs. Alex. W. Marshall, M.D.

Sara Seward Hospital for Women, Allahabad.

Staff: Dr. Binford, Hospital assistant, matron, and four Indian nurses.

Notwithstanding I was new to the place and people, and have no doubt made many mistakes, still it has been a prosperous year for the hospital and a happy one for me. One high-caste Hindu widow, who has been coming for some time, has refused to worship idols or bathe in the Ganges. She has broken caste by taking tea with me and says she believes in Christ. Her mother has been very bitter against Christianity, but, about two weeks ago, consented to allow a Bible woman to go to the house and teach her daughter.

The record of our cases, pathetic and amusing, would fill a volume. Mornings are occupied with cases of fever, infectious diseases, lancing abscesses, extracting teeth, eye and ear treatments, skin diseases innumerable, and fractures of several weeks' standing. I find that giving opium to the sick and to children is an almost universal habit.

The large number of patients from distant villages shows the need of branch dispensaries. These patients often come in a dreadful condition, from neglect or their own ignorant treatment. The Hospital receives a government grant of Rs. 130 for charity patients. In the ten months since Dr. Norris left, I have made 626 calls in homes of the people, usually finding several patients in one house.

STATISTICS, Nov. 1, 1905–Nov. 1, 1906.

Beds for in-patients	23
In-patients	234
New dispensary patients	8,151
Dispensary treatments	25,738
Surgical operations	431
Patients treated in homes	1,192

N. Binford.

North India School of Medicine, Lodiana.

DR. ANNA FULLERTON, formerly of Phila., Principal.

DR. MARY R. NOBLE, Vice-Principal, and also on the Memorial Hospital staff.

This School is international and for Christian women who have already graduated from some institution. English is the language of the School but a few lectures are still given in Urdu. Last year there were thirty students; they came from South India, Madras, Calcutta and Bombay, as well as nearer places. Though derived from Church of England, Free Church of Scotland, Canadian Presbyterian, Baptist, Methodist, Lutheran, or other missions, all happily attend services in our mission church.

MEMORIAL HOSPITAL—REPORT, 1906.

With deep gratitude we find ourselves on the eve of getting into our new buildings. As our friends will remember, Government gave us a grant some time ago; now, they are nearing completion. They will be commodious and convenient, and confusion that is now unavoidable we trust will be banished. Women will talk in loud voices oftentimes and babies will scream, but at least a modicum of calm will be secured to those who are trying to do things decently and in order. The second new building will increase our capacity from seventy to one hundred beds. Children have been inadequately housed; they will now have a large, airy room, a sunny verandah and bathroom.

Col. Bate, Inspector-General of Civil Hospitals for the Punjab, obtained the sanction of a generous grant-in-aid for our *dai* class, and for proper quarters in which to house them. The majority of *dais* are Mohammedans, but we have a number of Christian women also.

The X-Ray machine was put up last spring. The difficulties in getting it started were great. The Punjab dust was too much for it; then came the rains and dampness prevented its working. That moment Dr. Condict succeeded in getting the first spark was exciting! The fame of the "lightning machine" had reached many zenanas and when, one morning, the first snap was heard, the word was passed and doctors, nurses, patients and students crowded in to see the show. Some women in their excitement forgot their *purdah* precautions, though a man was turning the wheel. There they stood, open-mouthed, with uncovered face!

One of the Hindu gentlemen of the city put up a telephone between the Doctor's house and the Hospital. We appreciate the gift greatly. It is the only one in Lodiana and makes us feel quite up-to-date.

One old patient came to visit us, having left the Hospital six months before, after an abdominal operation. In all that time she had not once been allowed to eat and drink with her family. She

was now on her way to Hardwar to bathe in the Ganges, and after dipping (with thousands of others) in the tanks there, she would be "clean" and be received back. Year by year one comes across old customs not noticed before. We had one case who, directly after her baby boy was born, had his ears and nose pierced and rings inserted; he was then given to a sweeper woman and bought back from her for a few annas. The gods would be misled by such a transaction and the child's life accordingly be spared, as they would not think it worth while to kill a sweeper woman's baby. He now comes to visit us at the age of three months, wearing a sailor-shaped hat of pink satin adorned with beads and feathers. One never comes to the end of their superstitions.

We have had unusual difficulty in getting servants for the Hospital. Sending out in all directions only brought the reply, "Down with fever." To-day even at the Nawab's house we heard the same story: "We can't get a woman to nurse the child, all the world is dead." And it is absolutely true. There are not strong men and women enough to do the work of the fields and of the city, plague has so worked its ravages in the district. Those who can work get practically what wages they like.

	Out-patients.	*New Patients.*	*In-patients.*
1905, Oct. 1	27,000	8,800	695
1906, " "	43,000	13,000	818

Mary R. Noble.

Work for Indian Women—From Reports of 1906.

Mainpurie.—Woman's work here includes zenana teaching, visiting near villages, Training School, touring in the district, and a day nursery. The last was started by Mrs. Enders and her daughter. No longer are babies and small youngsters allowed to drive teachers to despair, nor hamper their mothers who are studying. They are kept amused and out of sight until school is over. This new school is very popular. Zenana visiting has been carried on faithfully by three Bible women, who report 94 houses with 135 pupils. Several families are Mohammedan. The teacher of the Training School has rare tact in dealing with the newly baptized, who come to us very ignorant. In teaching manners and deportment, however, my best assistants are women who have been in class for a year or two. It often amuses me to see them pounce upon a newcomer for any breach of decorum. When one sees these women, who will be a power for Christ in scattered villages, one feels that having a hand in developing them is an honor to court.

HIGH-CLASS MOHAMMEDAN WOMEN
of Kasur District, near Lahore.

The wife of Bihari Dass is doing a fine work, teaching small boys and visiting Hindu women. We had no such reception anywhere else as in the village where she had lived three months. Although we visited and examined new Christians, and in the eyes of Hindus polluted ourselves by sitting on their *charpais*, yet high-caste women came flocking out to see Mullia's Miss Sahiba. More than one hundred women listened to our message, and quite a delegation escorted us to the edge of the village, begging us to come again.

The happiest part of the year were the two and a half months spent out in the district. We visited a great many villages in which are new Christians from the sweeper caste. My father baptized one hundred and forty-seven on this trip. Whole families were baptized, so this number includes many children. Many women heard of our Lord Jesus for the first time. In some places it was pitiful to see high-caste women crowd as close as ever they could to wall and gateway, so as to see and hear us while avoiding the touch of the sweepers.

We were going against all their prejudices and religion, and yet the sweet story of God's love and the singing drew them, and we could see they longed to break over the barriers and come nearer. Some day they will come all the way. They became so interested at one high-caste house that they brought out a small drum and tried to learn our Christian hymns. They told us their sorrows as if we were old friends. One old lady fell upon my neck and embraced me, Indian fashion, first one shoulder and then the other. Oftener we met suspicion and distrust, or friendly looks and greetings changed to stony countenances and a frightened slamming of doors in our faces, as some mischief maker (usually a man) whispered that we had come to spread the plague. One woman took a novel way to get rid of us. It was Christmas Day in 1905. A long, cold ride over an alkali plain had brought us to a village near which there are no Christians. This woman tried to keep the others from listening to us. When she found she could not prevent it, she got a long broom and began to violently sweep the road beside which we were seated, and a great cloud of dust arose. She afterwards became tolerably friendly, but it made us think of Him who came that day into the world and found no room in the inn nor in the hearts of His own people. Little wonder that these ignorant eyes are blinded.

Mary E. Johnson.

Lodiana.—I thank God for a year of unusual strength and for some of the richest spiritual blessings of my life. One month before Christmas was spent itinerating in the district east of Jagraon. We visited forty-five villages in all and there were no Christians in any of these. Some had apparently never been visited before. We found more interested listeners among Mohammedans than any other class. The Rajput village of Andlu stands out most prominently of all. There is a good government girls' school there and both the *maulvi* and woman teacher were interested in reading the Bible. Girls and their mothers were friendly and asked intelligent questions, and we were almost forcibly drawn into many houses with the request to read. Every evening, a large group of boys from the public school gathered in front of the tent to sing, learn verses or listen to gospel stories. I have wanted all the year to go back there, but it has not been possible.

Soon after New Year's, Miss Morris and I began again our itinerating and for several reasons it seemed best to visit the Dhudeki Christians first. Many of these were gambling and drinking; enmity between the teacher and people had taken deep root, and for a long time there had been no teaching of any kind. God helped us to better understand them and gave us a closer sympathy for them in their ignorance and lack of proper instruction. Our greatest need is teachers with hearts full of love for their own people, willing to live among them. I believe we were able to teach them something of what it means to be a Christian; some are now learning to read God's Word and one man has been kept from gambling and drinking these ten months. Many difficult questions kept coming up which called for prayer, and six weeks passed before we were able to get away.

VILLAGE HINDU WOMEN, KASUR.

Miss Helm and I went to Morinda for the regular summer school, March 15-May 5. There I taught four Bible classes of women who could read.

J. Edith Jenks.

Ambala.—When paying a first visit in a zenana, over and over again the remark has been made to me, by grandfather, father, brother or uncle, "I was educated in one of your mission schools, therefore I am not afraid of your teaching in my household." Such a remark sets one at ease at once. Sometimes an

old grandmother or aunt will reply, "Yes, that is all very well, but I know that a man who talks English and has been taught among missionaries is different from what my father was, and is no longer a sound Hindu." The educated son generally replies, "Yet, though I spent years in a mission school, I was never forced to become a Christian."

Strange may seem the requests from some of these educated gentlemen. One of them bought a meat safe hoping his wife would keep food in it, but she used it as a "hold all." At her husband's request I explained the meat safe to her and how, if she always kept it closed, food left in it would be safe from mice, cats, lizards and even flies. She was delighted with the idea and soon learned to make the proper use of her husband's purchase. Another gentleman asked me to give his wife some idea of decency. I could not mention the woman's habits. However, being naturally good-tempered and anxious to please her husband, she accepted my advice gratefully and today is an ornament and example in her large household.

WASHING AWAY SINS IN THE GANGES NEAR FATEHGARH
Many images of the gods are in the boats.

Last winter I was unavoidably detained on a journey and what might have been a wearisome wait proved interesting and instructive, for I met not less than ten educated men, holding good positions as station-masters, postmasters in small towns, in charge of goods-sheds, and clerks in offices. Most of them had been educated in mission schools. How much men like these will do for furtherance of the Christian religion cannot well be estimated.

In zenanas we teach only married women, the girls have to attend school. Two Bible women keep up fifty zenanas between them, in which there are about 120 pupils. My aim in connection with the girls' school is to make it a happy retreat to which they may always look back with pleasure. Were it not that the population of Ambala is forever on the move, the school would grow to be very large. A few months ago the highest class consisted of four Indian Christians, five Hindus, and three Roman Catholic girls. Every morning they read the New Testament in Hindi, a verse about, and after reading answered questions. Alas! the fathers have been transferred to other places and that promising class is scattered. Each pupil took her Hindi Testament with her.

A Punjabi woman came to me eagerly desiring to be taught the principles of our religion, and to use her own words, "If my sinful heart finds the One who can forgive my great sins I shall become a Christian." She knew her own religion well (the Sikh) and is altogether a clever woman. You can imagine that earnest prayers were offered on her behalf. The village Bible woman taught her and I went four miles every week to hear her recite. In May, Rev. R. Asanand baptized her and now, he says, she is boldly talking about Christ not only to her own relatives but to wives of the landholders. Often when tempted to despond, seeing so little fruit of my work, I remember that God has said the whole earth shall be filled with His glory.

Ernestine Calderwood.
(*Mrs. Wm. J.*)

Bazaar Bhogao, Nov. 17, 1906.—Dr. McArthur, Miss A. A. Browne and I left Kolhapur on tour two days ago. This is our first camping place. Reaching here by dark, we found the tents pitched under mango trees on the bluff of a beautiful river. Our two tents face each other and with a canopy of canvas stretched between, a cozy place is made in which to have daily prayers. Surrounding ours

at a little distance are four small tents, to accommodate our servants, four Bible women and two men preachers.

Arousing ourselves (and the Bible women, a harder task) from slumber, before light we hurry away to the villages in order to return before the heat of the day. We have already reached over twenty villages within a radius of four miles, getting to most of them by footpaths through the fields; if we have to cross the river we must take men along to carry us over. As we walk through fields and over hills, passing shepherds with their flocks, people gleaning, women carrying water jars, we are reminded of Jesus as He walked in Palestine. On reaching a village we divide our force, each missionary taking two or three helpers, and selecting a place where we think we will get the largest audience. Sitting down on the stones on the shady side of the street, we begin to sing and before we have finished our hymn we have our audience. Where the people come from, so soon, is amazing, and yet as a man lives in the same house with not only his children but children's children, comprising several families, the numbers are not so surprising after all.

People usually listen attentively, but occasionally a bigoted Brahman or a *guru* ("holy man") will begin an argument and object to everything we say. Many remember seeing Miss Browne and they believe our story that gods are nothing and there is but one God we should worship. These people hear the gospel for a few days only once in two years; I wonder how much I would have believed had I heard no oftener. Some repeat their visits to the tent and seem interested and quicker to comprehend. A large bazaar is held here weekly; on those days we sometimes preach to as many as three hundred. I do enjoy being able to talk to the people.

Lillian E. Havens.

Sangli.—It has been one of the happiest years of my life, I think. A little Mang school each day; visitation among women in the town daily; some village visited each week when the rains would permit; women's meeting, sewing class, study class, were pleasant weekly items. Two Sunday-schools, one in the open air, the other connected with day-school make Sabbath mornings bright for myself as well as the children. So days and months roll by in work sweetened by the thought of Him for whom it is done.

Grace L. Enright.

UNOCCUPIED FIELDS OF PROTESTANT MISSIONARY EFFORT

IN THE UNITED PROVINCES OF AGRA AND OUDH.

Total towns and villages, 105,521; in 50,000 villages the gospel has not been preached for a year; in many thousands was never preached.

Nothing more important and solemnizing on the subject of India Missions has for a long time met our eye than a pamphlet (27 pp.) bearing the title above. It is written by Dr. Lucas of Allahabad, one of about sixty missionaries, men and women, representing our Church in the territory covered by his paper. Some of us may have supposed this number is equivalent to an army of occupation, for the smallish patch on the map of India reaching from Dehra on the north to Allahabad on the south. No one will have that opinion after reading what Dr. Lucas says. He groups the 48 Districts of the Province into 9 Divisions, besides two Native States, and tabulates the population, number of towns and villages, Indian Christians, and entire force of Christian workers—foreign or Indian—in each District; also, the totals of each Division. This is only his chart exhibit. Step by step, he carefully traverses the entire province, pointing out how sparingly the Bread of Life is distributed to each section of population. As one reads, it looks like a famine! Take a few sample instances:

"If I had been asked to name the District in this Province in which the gospel has been most widely proclaimed, I would have said Moradabad"—where there are more than 100 preachers and over 6,000 Indian Christians. (The only Mission here is American Methodist.) "And yet Mr. Core, the Presiding Elder, writes: 'This old field is commonly supposed to be fully "occupied" by us. Out of 3,674 towns and villages we work *regularly* in only 1,275. Our workers rarely go to any save the two or three lower classes of the village. I do not believe it is possible with our present force to reach more than one-fourth of the non-Christian element in this District. These facts to me are appalling.'"

Meerut Division, of all nine in the Province, contains the largest number of Christians, 22,864. Two districts—Muzzaffarnagar, with a population of 877,188, or 531 persons to the

square mile, and Bulandshahr, population of 1,138,101, or 596 to the square mile—have no ordained missionary; 2,460 towns and villages are ministered to by a few women missionaries, 7 ordained Indian ministers and 54 Indian assistants. The Presiding Elder, Rev. P. M. Buck (American Methodist), says: "There are literally thousands of towns and villages where the gospel is never taught. Half a dozen new stations could be opened to great advantage in my field. I don't think it is 'occupied.'"

In Saharanpur, another district of Meerut, Dr. Lucas points to an "unoccupied field," 150 miles long, trodden every year by the feet of tens of thousands of pilgrims hurrying by to worship at the sacred spot where the Ganges issues from the snows "No permanent mission station or out-station to reach the pilgrims or the villages which lie in the valleys. A missionary with medical knowledge would be almost sure to win his way among these village people." Prof. Edwards, traveling that road, noticed that a volume of water equal to 10,000-50,000 horse power "is going to waste every day for every mile of the river. It occurred to me that a furniture factory would be a paying undertaking. Pine and deodar wood may be gotten cheap and floated down; something like this might be the basis of an Industrial Mission."

"A strip of 'unoccupied' country for miles on both sides the East India R. R. from Allahabad toward Manikpur. A station on this line would be the door into the State of Rewah, altogether untouched."

Fyzabad Division contains the largest population of all the nine—6,855,991—and the fewest Christians—951. Only 79 Indian preachers; in four of the six districts, no ordained missionary; in two, no Indian minister. Dr Lucas, noticing from the car windows how attractive the villages are, surrounded by mango trees with green rice fields stretching for miles, "could but sigh" as he thought of the number of them "in which rarely is heard the voice of the messenger of Christ."

Agra Division—Etah District has the most Indian Christians; Etawah the fewest, only one missionary. In Etawah and Fatehpur districts, ten or less Indian Christians work among women and girls. Rev. P. M. Zenker writes of Muttra: "Stations, one, two or three in a district, may be called 'occupied,' but districts, not. The C. M. S. might establish ten separate stations, each with half a dozen Indian preachers to work the villages within a radius of five or six miles."

Allahabad Division—Jalaun District, only 56 Christians, no missionary, one Indian minister, five other workers.

Benares Division—Ballia District, densely populated, scarcely an acre not cultivated. British occupation for 130 years—only four Indian Christians. Jaunpur District, only 62 Christians in a population of 1,202,920. Four English and seven Indian women work among women and children of Jaunpur City.

Gorakhpur Division—Gorakhpur District: four county seats having nearly two millions of people—not a Christian worker living in them. Basti still worse—only 53 Christians, most of them in one town; 6,906 towns and villages—not one minister.

Native States 2: Seven Christians in one, no missionary in either.

The survey closes with a very beautiful appeal to Indian Christians to proclaim the gospel in every village of their land.

Dedication of a Stone Schoolhouse in Ratnagiri District.

January seventeenth was a glad day for the Church at Ratnagiri and for the poor out-caste children and people of the village of Ambe Seta, for on that day the new schoolhouse was dedicated in the name and for the service of the true God.

Just a year ago the petition was written in the prayer-list book: "That if it be God's will we may soon get a piece of land and have a small house at Ambe Seta." Soon after a little company gathered in an open field one night, by lantern light, to pray that God would give us a piece of land and that a church might be established there. A few weeks passed and that same piece of land was secured, and the same company again met in the field, sang the doxology and thanked God for answered prayer. A few months later, on that spot, they laid the corner-stone of the first building to be put up in Christ's name in that village. Baby Ruth, who had been given by her father to the Christian teacher, dropped the parcel containing the Word of God into the hollow stone, and all the Christians present threw a trowelful of mortar. To-day a suitable stone building stands there, the only one in the place and the only stone schoolhouse for Mahar (out-caste) children in the district. This building would not seem fine in any country village at home, as it is but one story high and contains only one large room, but in comparison with the mud huts of Ambe Seta it seems a splendid structure. As a Bible woman said: "In that village where we did not have a place to set our feet, *there* God has given us so fine a building."

The dedicatory service was of general interest. The despised, oppressed and out-caste Mahar *wada* of Ambe Seta never saw such a sight before. Young and old in holiday attire came pouring

into the village, gathered about the new edifice and peeped through the windows to see the decorations.

The programme opened with the procession of forty boys and girls, led by Rev. A. L. Wiley, accompanied by the school teacher and an elder in the church. As the procession left the old cattle-shed-schoolhouse with its grass roof and leaf walls, and marched to the closed door of the grand new building, they sang with clapping of hands "Onward, Christian Soldiers." At a given signal, Mrs. Wiley unlocked the door and all walked in—missionaries, preachers, teachers, Bible women, widows, orphanage boys and girls and school children. "Praise Him! Praise Him!" was sung, and remarks followed as well as exercises by the children. One Mahar orphan boy, who leads the advanced class in Station School, told how a few years ago he was poor and ignorant and he urged the children to go to school. A Brahman pundit was present and spoke in appreciation of the work of missionaries.

Mr. Wiley read appropriate passages from the Word of God, beginning with "My name shall be there," and especially charged Shahurav, the teacher, to exalt the name of God in that place. Rev. H. A. Kernen offered the dedicatory prayer and pronounced the benediction.

A bountiful treat, of parched rice, parched pulse and native candies delighted both the children and the workmen. This treat was provided from a gift by kind Pennsylvania friends.

The next time we write of a special gathering at Ambe Seta we trust we may tell of the organization of a church there.

Amanda M. Jefferson.

Before and After Mission Meeting.

Tune—"I'll go where He wants me to go."

(From *Kodoli*)—It is with a pang of regret that I begin this letter, for my mistakes and failures stare me in the face. . . . My work here for the year past was: Charge of Mang girls' school, of women's schools, touring, oversight of Bible women, and odds and ends.

Every child big enough to scare off the birds, or pull weeds, must go to the fields these days, and soon peanuts must be dug, so the Mang school had but a six months' existence. On roll fifty-six names, average attendance twenty-three; we are cast down but not in despair. Little Mukti, eight years old, died of plague. When I visited her mother and spoke of Jesus the Comforter, she answered weeping, "Oh, yes, Mukti was always talking of Him and prayed to Him as long as she could speak." . . . At noon Sabbath, a service has been held for Hindu people in town. A little group of good caste children occupied one corner of the town schoolroom, carefully holding their clothes from the polluting touch of the low caste; a larger group of women listened eagerly to stories of Christ's life; often we had eighty or ninety pairs of eyes scanning the bright S. S. picture roll. . . . Tending forty-eight babies of assorted sizes has been one of the privileges; plague made many motherless. All the babies dote on picture cards and books sent by kind friends in the homeland, for which our hearty thanks are given; also, to unknown friends who sent the prized blocks and cut pieces of patchwork. I have continued to teach singing to boys and girls. The choir of eight boys are about two inches taller since the arrival of bright red badges from America, stamped in gilt letters—"Kodoli Christian Choir."

EN ROUTE TO MAHABLESHWAR, WHERE MISSION MEETS.—(From Family Letters.)

Travelers' Bungalow, *Satara*, Oct. 17.—Dr. McArthur, Dasaru, Dick and Dandy and I arrived yesterday. Dick and Dandy were the most tired of the crowd. They did the pulling and there were forty-three miles of it More than half of yesterday's work was done when we stopped under the banyans and fed man and beast. We had thought to press right on, rising early this morning, but Mr. Bruce (of A. B. C. F. M.) said it would be too much for our horses to do all the climbing in one day. So we suppered with the Bruces and also breakfasted this morning and now will travel only fourteen miles, stop to-night in Medha, get up early to-morrow and reach Mt. Douglas the day Mission Meeting begins. The Bruces have been in India forty-four years. Mrs. Bruce, a dear, sweet, motherly body, couldn't do enough for us. Mr. Bruce is a great sufferer.

An automobile is standing before our door. It is a police inspector's rig. He could make the trip to Mahableshwar in two hours, but he has not offered to take us. Autos for India have an awning held down in front with two straps, making them look like elephantine baby coaches. Fleas here are something terrible. The stuffing coming out of the mattress we slept on and white ant dirt were strewed over one end of the room yesterday; the boy swept it out, and this morning it was piled high, a bucketful.

Medha, 6 P. M.—Such a pretty place, a clean bungalow, a decent cane bedstead, bare clean floor. The ponies will have seventeen miles to-morrow—eight miles straight up, up!

Mahableshwar, Oct. 19.—Mission Meeting began last night with a good sermon by Mr. Simpson.

ON THE WAY HOME.

Nov. 1.—What do you think has happened? I have been transferred to Kolhapur. Miss Patton is nearly breaking down with all she has to do, as Secretary of Station, her School of 230 girls, the Alice Home (for widows), the Nursery for babies, besides church matters. I am going to help her in any way I possibly can. If only I can help save her to the Mission, I shall never regret making the change. My plans were laid to be tenting this whole season. Now I go back to Kodoli and in a few days shall be sending my kit to Kolhapur.

Kolhapur, Jan. 7.—So many sick, so much medicine to give, so many steps to take! When the two-years baby, that Mrs. Goheen took at a month old, a healthy, beautiful child, died of bronchial pneumonia, I was nearly heartbroken. The day she died, wee Shanti that I brought in from Kodoli sickened, and the minute Dr. Heston saw her she said: "She is worse than the one who died—pulse worse, breathing worse." My heart sank. I took my steamer chair down to the Alice Home, and after two nights of steam inhalations the crisis was safely passed. Making mustard paste, dropping eye medicine, putting on salve, conducting daily prayers in Alice Home, playing for prayers in Boarding School, visiting the schools for Mohammedan and Hindu girls, this is the way the days have gone. Add to these duties, a dinner out, a christening party and a round of calls beginning with the Residency. Every day I thank God for health, for friends to love, for work to do and for the certainty of victory in His work of winning a lost world back to Christ.

A. Adelaide Browne.

A RULER OF SIXTY MILLIONS

GIVES HIS OPINION ON INDIA MISSIONS.

A Scotchman is Sir Andrew Leith Fraser, Lieut.-Governor of Bengal, who has seen thirty-five years of service in India. He has long been an elder in a church of Indian people at Nagpur. His weighty speech in connection with General Assembly of United Free Church last May was published complete as *Missionary Paper XXIV*, and from it the following paragraphs are selected:

"If I had no respect for religion, I should still, I think, have the sense and justice to realize the great obligation uuder which the government and people of India lie to those who are carrying on mission work in that country. When I think of the moral effect of the work which missionaries have been doing, how they have raised the standard of work and set an example to government institutions. . . . When I look back upon scenes of greatest distress and strain that I have had in my service, I find missionaries standing nobly by our side in regard to plague and famine; . . . when I remember all this, I am glad of an opportunity of expressing the deep sense of obligation which, as an officer of the government, I feel to missionaries of this church, and other churches working in India.

"There is another ground in respect of which I have an interest in Missions. I am a Christian. I believe in the Lord Jesus. I believe that the best thing the people of this country can carry to people of the far ends of the earth is the gospel of Jesus Christ, and because the Government of India must be neutral in the matter of religion, I am the more grateful that the Church at home has taken up work which the government could not do. . . .

"I will set my testimony against that of the few whom you will hear telling you of the lack of results of mission work. I will tell you that I have examined the matter carefully in all parts of India, and I rejoice in the results. Try those who profess to be judges of missiou work by this test: Ask them with how many missionaries they have discussed methods and results of their work; ask how many schools and colleges they have gone into; how many boys they have followed into their after life, to see results of the education they received; how many native churches they have gone through; how many Native Christians they have had among their friends and acquaintances. You cannot have the knowledge without interest. 'The works of the Lord are great; sought out.'"

LETTERS FROM MISSIONARIES

WEST INDIA.

MRS. ALEX. S. WILSON wrote from KODOLI, Jan. 14:

It really is three months since we reached India again, and sometimes it seems as though we had not been in America at all. It seems

SO NATURAL, SO GOOD TO BE IN INDIA

again. After a very pleasant voyage we arrived at Bombay Oct. 9, and left for Mahableshwar the day following, where our people are beginning to assemble for Annual Meeting. The mission transferred us to Kodoli, and Miss Foster with us, and here we all are stowed away in the wee bungalow you saw. A part of the family sleep on the front verandah, a portion of which is screened off from the living part; we eat on the back verandah, and receive people on the side verandah. Blessed be verandahs! But we should have to be crowded indeed to crowd joy out of our hearts. I am so glad and thankful to be again in India that I do not know how to express myself. It was coming home to return here, and Kodoli people gave us a cordial welcome. Medical work is opening up well. The new apparatus which Dr. Wilson brought out with him makes ours

A WELL-EQUIPPED HOSPITAL.

I am to have charge of the Women's Bible School when plague and small-pox permit us to reopen. This is a part of the work that Miss Adelaide Browne laid down when she went to Kolhapur. It is a great responsibility to try to fill even a part of her place. Their schools keep Mrs. and Miss Graham busy as can be, and Miss Sybel Brown is hard at work with her industrial classes.

MISS GRACE E. WILDER wrote from KOLHAPUR, Nov. 30, 1906:

Since the purchase of our plot of land was made, God has brought new and pressing interests into my life, there is so much to think of and plan. Our site at Islampur is some ten minutes' walk from the town of over eleven thousand people. As it is the county seat and has a large weekly bazaar, we shall come in touch with many villages. My only helpers are four servants. I have asked for two teachers (each $48) and one Bible woman ($25 a year). Please pray that we may get the right people, those who will truly witness for Christ. I desire that all our friends should know how we rejoice in the near prospect of a home for this village work. The owner of the land, a wealthy Brahman widow, sealed the transaction of purchase before the District Registrar with the impress of her thumb.

An unoccupied district of over one hundred miles is before us. We want your prayers.

ARRIVED.

MISS MATHILDE REBENTISCH having left New York Dec. 12, wrote from ISLAMPUR, SATARA DISTRICT, Jan. 24:

Just think of it, I am in India! It seems all like a dream. Dr. Young and I had a very comfortable journey. Friday, Jan. 18, we landed at Bombay, had lunch at the Y. W. C. A. and went to the Victoria terminus where we found Mrs. Havens. She and I started at 3 P. M. Miss Wilder was waiting for us at Takari. I cannot say that I enjoyed my first ride in a tonga, because I was rather tired from being shaken up in the train all night. Monday morning I made the acquaintance of my pundit. I have a lesson every morning at 9, and in the evening at 5. . . .

KOREA.

A REVIVAL WAVE.

MRS. BERNHEISEL wrote from PYENG YANG, Jan. 20:

Last week was a marked period in our history. At Bible conference last fall we received a blessing; there were confessions of sin and new love came into our hearts. Then Dr. Johnston came and helped us some more. Since that time prayers have been offered that the Korean Church might receive a great blessing and yet, as we find out, we hardly had faith to believe that such things as we saw last week would come to pass. The men's class from the country began the day after New Year's and each evening a meeting in Central Church was attended by men, while women met in four other places and schoolboys in the Academy chapel.

WITH ONE MIND WE PRAYED

for the presence of the Holy Spirit, we missionaries meeting each day at noon. Before last Sabbath there had been some confessions of sin but not many, and that evening the gentlemen all came home feeling somewhat discouraged, for it seemed as though the evil one himself was present in that service to block the way. Monday night the blessing came. Mr. Bernheisel did not come home until two o'clock A. M. At nine o'clock, opportunity was given for those to leave who wished. About five hundred remained and for nearly five hours there was a scene which, Mr. Blair said, gave some idea of

WHAT THE JUDGMENT DAY WILL BE.

I cannot begin to tell you the confessions of sin which were made. There was crying and wailing. Strong men fell down to the floor in agony. All the church officers confessed to dislikes they had cherished toward each other; some had been dishonest in business, some disliked some of the missionaries. Other men told of dreadful sins, one or two had committed murder (of course, before they became Christians.—ED.). There was earnest crying for forgiveness. The whole audience would break out in prayer together, at times. Next day at our noon meeting we prayed again and again, and that night

THE BLESSING CAME AGAIN.

From nine o'clock until half-past two, the time was filled with confessions and prayers. One of our principal men, a business man, fell to the floor and struck it over and over with his hands in agony, as he told of his sin. Nothing but the power of God's Holy Spirit could have made those men tell what they did. All these days we have been searching our own hearts and on Wednesday there was a crying out to God among ourselves. We confessed our faults one to another with tears running down our cheeks, and prayed together for ourselves and for our absent associates. Never before has there been

SUCH AN OPENING OF HEARTS

and I guess they will never be closed up to ourselves again. It seems as though every one loves every one else so much these days.

The women are meeting every night; there have been some confessions but it seems as though something were blocking the way. God's Spirit has been working among schoolgirls and boys. Mr. Lee and Mrs. Blair walking past the little girls' school heard them crying, and there they were

STANDING UP CONFESSING

their wrong doing and asking to be forgiven. I went down to my little girls' school in the city. We had a prayer or two, and teacher and children began telling of wrong things they had done. How they sobbed and asked to be forgiven! In a boys' school they had a four-hours meeting, taken up with confession of sin and prayer. In the Advanced School for girls, all but about six have opened their hearts. Can anything but the power of God's Spirit bring such things to pass? Do you wonder that we feel awed in the midst of such blessing? We are praying that this may spread throughout the whole church. These Koreans are

NOT ONLY CONFESSING SINS BUT

going to work to straighten them out. Won Si came to me to confess that once, out in the country, when I gave her money for her dinner, she kept it and used it for something else. Pray that none of us, Koreans or missionaries, go back to our old way of living.

JAPAN.

JOSHI GAKUIN AFFAIRS.

MRS. THOMPSON of TOKYO wrote, Jan. 25:

Mrs. Yajima is greatly delighted with her visit in America and gives exceedingly interesting talks on all that she saw and experienced. She recognizes that she was very much petted on account of her age and the long journey she had been brave enough to undertake, but this, and everything else, she received in a spirit of great appreciation. Happily she lost nothing by the burning of Graham Cottage. You no doubt had full accounts of

HOW BRAVELY THE SCHOOL

went on again three days after the fire, with eighty homeless boarding pupils housed in little batches here and there. The opening after Christmas holidays was postponed until Jan. 21, in order that the school might be able to occupy Sakurai Home, which was in process of reconstruction when Graham was burned. There will be inconveniences and crowding until the burned building is replaced, but every one is thankful that no one was hurt and the new building did not also go up in flames. It was very

GRATIFYING TO SEE THE SYMPATHY

shown by a large number of friends of the school, in the substantial gifts they brought and how quickly the more than eighty sufferers were made comparatively comfortable.

All our work is going on well; stations in the country more hopefully than usual. On account of Mrs. McCauley's absence, the woman's meeting of Shinsakaye Church was at our house yesterday. They asked to meet with us while the cold weather lasts, and I am more than pleased to open the house to them. We had a good, impressive meeting. I asked Mr. Thompson to come in and give them a little talk. One dear old lady brought me—what do you think? Two tins of condensed milk. The present meant that she wished our friendly relations to continue through this year, also. Our daughter Ruth teaches in the school for foreign children and Grace in the Joshi Gakuin; the latter sings and plays at a Sabbath service for Chinese students. We are much interested in the work done for them.

HOME DEPARTMENT

"ALL THE DAYS."

"Go ye therefore and teach all nations, . . . and lo, I am with you all the days."
—*Matt. xxviii: 19, 20.*

Never a day without Thee, Master mine,
Never an hour!
How can I question that sure word of Thine,
Or doubt its power?

Never a day without Thee! All the way
Thy hand will guide,
Thy patient friendship be my hope and stay
Whate'er betide.

Never a day without Thee! *Thou hast said,*
Why should I fear?
Why should I scenes of lonely darkness dread,
Or moments drear?

Never a day without Thee, nor a night!
Till the full tide
Of life, that lately bore me on its height,
Slow shall subside.

All the days with Thee! All the future days
Across that sea,—
For this, my Pilot, I will sing Thy praise
Eternally!

Eliza Strang Baird.

NEW TEXT-BOOK IN UNITED STUDY SERIES.

The seventh and last volume of the present series of studies may be expected by July 1. The title is *Gloria Christi: An Outline Study of Missions and Social Progress.* The author is the gifted Mrs. Anna Robertson Brown Lindsay whose *What is Worth While?* attracted wide attention several years ago. A more recent work of hers, *The Warrior Spirit in the Republic of God* (first edition, "*The Warriors*") is published by Macmillan.

Early though it is for such an announcement, we have some news too good to keep. The library for use with *Gloria Christi* will, we believe, be more satisfactory than any of those previously offered. Through the generosity of Rev. Jas. S. Dennis, D.D., his great completed work, *Christian Missions and Social Progress*, will be furnished *exclusively to Study Classes and Women's Missionary Societies* at the same price as the libraries previously offered. This opportunity will be open for a limited time and only through the Women's Boards, and it will be wise to send orders early.

INTERDENOMINATIONAL SUMMER SCHOOLS, 1907.

Under auspices of the Women's Boards of Foreign Missions.

Gloria Christi, the new text-book, will be introduced.

At Northfield (East), Mass.—July 23-30, fourth year. Mrs. Lindsay herself will "open up the book" she has written, and Mrs. W. A. Montgomery will lecture upon it daily. A Study Class, illustrating different methods of treating the subject, will be conducted by a new leader each day. Another class conducted by one person will aim to help inexperienced leaders. A time set apart for children will be divided between their text-book and problems connected with work for children

This study all comes into the morning, and a Bible hour under Dr. Meyer, besides; a short conference also. Afternoons are free. Evenings are set apart to popular meetings with addresses by missionaries and secretaries of Mission Boards.

East Hall is headquarters for young women and theirs is sunset hour at Round Top. Railroad rates are reduced and board may be had at moderate rates.

At Chautauqua, N. Y.—August 1-10. By invitation, a session of the Summer School will be held in connection with Chautauqua Assembly. Two hours daily will be devoted to study of *Gloria Christi*, Mrs. Montgomery lecturer, to presentation of methods in conducting home societies and to addresses from missionaries.

At Winona Lake, Ind.—June 26-July 1; third year. Mrs. W. A. Montgomery will lecture daily on the new mission study text-book. Mrs. D. B. Wells will have the Bible study hour. Dr. Homer Stuntz, of the Philippines, and Dr. Arthur J. Brown will be among the speakers for evening meetings. Conference and model study classes will be full of practical suggestions for workers in missionary societies. Let us have a large delegation of Presbyterian women.

Write to Room 48, 40 East Randolph Street, Chicago, for other information.

CONVERTS in the New Hebrides now number 20,000. Twenty-seven islands have been occupied for Christ and the Bible has been translated, wholly or in part, into as many languages.

CHANGES IN THE MISSIONARY FORCE.

ARRIVALS:

Feb. 19.—At Boston, Mass., Miss Rachel E. Tolles, from Syria. Address, Attica, N. Y.

Feb. 20.—At New York, Miss Elizabeth R. Williamson, from Bahia, Brazil. Address, 3909 Pine St., Phila.

March 6.—At New York, Rev. Geo. W. Wright, from Manila, P. I. Address, Care Mr. L M. Coy, Unity Building, 79 Dearborn St., Chicago, Ill.

DEPARTURES:

Feb. 5.—From San Francisco, Miss Sadie Harbaugh, to join the Korea Mission.

Feb. 21.—From San Francisco, W. L. Bush, M.D., to join the Hunan Mission, China.

March 8.—From San Francisco, Rev. and Mrs. E. C. Lobenstine and child, returning to Hwai Yuen, China.

Rev. and Mrs. H. W. Luce and three children, returning to Wei Hsien, China.

Miss Grace D. Lynch, to join the W. Shantung Mission at Wei Hsien.

March 13.—From San Francisco, Rev. Hunter Corbett, D.D., returning to Chefoo, China, Mrs. Corbett remaining for the present at Wooster, O.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On all the Missions:—

Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges.each, 2 cts.; set, 15 cts.
Hospital Work.....each, 1 ct.; set, 10 cts.
Home Life..... 2 cts.
Illustrated Programmes..... per doz. 5 cts.
Hero Series..... 2 cts.
The Year Book of Prayer, 1907..... 10 cts.
A Visit to the West Africa Mission.... 10 cts

Mission Study Series:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Christus Redemptor, Island World,
Each, postpaid, cloth, 50 cts.; paper, 30 cts.

For Children:—

A Cruise in the Island World..... 20 cts.
Great Voyages and What Came of Them, cloth, 35 cts.; paper, 25 cts.; postage extra.

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, April 16. Topics: *Our Missionary Candidates* and *India*.

A WORD of reminder to all in the territory of our Society: Mrs. C. E. Morris, Secretary for Candidates, is always happy to correspond with Student Volunteers or other young women who may be thinking of or preparing for foreign missionary service.

EXTRACT from the Minutes.

The Board of Directors of the Woman's Foreign Missionary Society of the Presbyterian Church earnestly desires that its missionaries while at home on furlough shall be exempt from all public service for at least half that period, in order that they may have opportunity for rest and recuperation.

"NOW concerning the collection for the saints,"—are any of our auxiliaries or young people's societies in the habit of holding back their funds until the close of the year *in order to secure the interest on their bank deposits?* If so, it might be well for them to remember that because they are securing 2 per cent. or 3 per cent. in this way, the Assembly's Board is often obliged to borrow money at a much higher rate of interest, resulting in an actual loss to the work.

DR. EMILY MARSTON of Lahore, spending part of her furlough in Philadelphia, is taking special courses of medicine at the Polyclinic Hospital.

WE chronicle with regret three resignations from our Board of Directors: Mrs. Wm. Patterson's, Mrs. E. Trumbull Lee's and Miss Sheppard's—while at the same time we welcome and introduce two new directors: Mrs. T. Elliott Patterson and Mrs. W. Beatty Jennings.

YOUNG people's work having grown to large proportions demands a third secretary for this department who will have charge of the Children's Bands and Jr. C. E. Mrs. T. Elliott Patterson will take this work, leaving the Senior C. E. still under the care of Mrs. Chester. Miss Hodge will continue her oversight of Young Women's Societies and the Study Classes, but, as she has just been granted leave of absence for six months, Mrs. Patterson has kindly consented to take charge of Miss Hodge's correspondence until her return.

MISS ALICE M. DAVISON of New York will preside on what may be called Presbyterian Day of Summer School, Northfield, Friday, July 26.

THE Catalogue of Publications for 1907 is now ready; also a new free leaflet, *The Secretary of Literature*, by Elizabeth Elliot.

Strange, True Stories of Chinese Slave Girls, No. 2, throbs with interest, especially to those who contributed to last summer's offering for rebuilding the Rescue Home. Price, 3 cts.

AN excellent series of six small wall maps, showing our principal mission fields and stations, is issued by the Board of Foreign Missions. They are just the thing for a study class or small meeting. Price, per set, 50 cts.; mounted on muslin, $2.00.

ANY one having a spare copy of the *Annual Report* for 1906 will confer a favor by sending it to headquarters, where the supply is quite exhausted.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

THE Thirty-sixth Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in Westminster Church,

corner of Woodward Ave. and Parsons St., Detroit, Mich., Rev. John Brittan Clark, pastor, Wednesday and Thursday, April 24, 25. The opening meeting will be held Tuesday evening. Appoint your delegates and send names promptly to Mrs. Charles A. Strelinger, 312 John R. St., Detroit, Mich.

DELEGATES who buy tickets to Detroit please remember to secure certificates showing that full fare going has been paid. This secures to each one the right to a one-third rate returning, if there are one hundred delegates.

AND now a plea this month for our magazines. If each one who reads this will try to interest even one person, getting her to take and read WOMAN'S WORK and *Over Sea and Land* month after month, the circulation will be vastly increased and the interest in missions will be doubled at least. We hear of officers in auxiliary societies who do not take our woman's magazine, and sometimes of synodical and presbyterial officers who do not know its value. How is it possible for them to be efficient members and officers without it?

NEW missionaries of our Board who have gone out this past year, whom we are to pray for and love, are: Mrs. Elizabeth Brinton, a trained nurse, to the Philippines to assist Dr. Hall in Iloilo Hospital; Miss Julia K. Winn, to Kanazawa, Japan; Mrs. Claude E. Mason, Chieng Mai, Laos; Mrs. Carl J. Shellman, Pitsanuloke, Siam; Mrs. Charles E. Scott, West Shantung; Dr. Mary E. Gregg, Guatemala City, Cent. Am.; Miss Rena B. Cathcart, Saltillo, Mexico. Seven to be especially prayed for as they are learning the language and becoming familiar with the strange peoples. Pray that they may learn to love them, as Mrs. Rhea used to charge them.

REV. S. M. JORDAN of Teheran, Persia, was at one of our meetings. He said that the authorities in Persia have no objection to, but rather approve of efforts to convert Nestorians, Armenians and Jews, especially the latter, for they think that to make a Jew a Christian is to make him half a Mohammedan. He defines Mohammedans as believers in the Bible who do not read it. On that ground, might not some of us be called half Mohammedans?

"IT makes one feel a longing to be made of money, that he might take one of his arms and give it to Persia!" exclaimed a lady after reading *An Unprecedented Opportunity—Wanted, a College.* This is Mr. Jordan's story of the need of a college at Persia's capital.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-seventh Annual Meeting of the Women's Board of Foreign Missions will be held on Wednesday and Thursday, April 24, 25, in Central Church, New York City, and will be opened with a meeting for prayer at 10 A. M., led by Mrs. Robert E. Speer.

THE Chairman of the Hospitality Committee is Mrs. Kiliaen Van Rensselaer, 70 W. 49th St., N. Y., to whom applications should be made for entertainment not later than April 10. Board at hotels and boarding-houses will be secured for others than delegates who may desire to attend the meetings.

A CORDIAL invitation to be present at any of the sessions is extended to all. A helpful and interesting programme has been prepared, with the hope that there may be a large representation from societies and auxiliaries to reap the benefit. The Credential Committee will be in the church at 9.30 A. M. to attend to the enrollment of delegates and distribution of badges.

AMONG the speakers expected for Annual Meeting are Mrs. McCauley, Japan; Mrs. Labaree, Persia; Rev. Jas. S. Gale, Korea, and Rev. F. L. Snyder, Siam. There will be an open Conference on Methods of Work Wednesday afternoon. The closing words on Thursday afternoon will be spoken by Rev. George Alexander, D.D., President of the Board of Foreign Missions.

THE good news from Korea that was brought to monthly prayer meeting March 6th by Dr. Gale, was of the great awakening that has begun there. Dr. Halsey spoke of the present situation in the Congo, and of the death of Geo. Grenfell,* who did for Congo State what Livingstone did for Africa. He was the means of leading thousands to Christ, and was especially skillful in dealing with rough men and cannibals. Dr. George Alexander having been present at the intersynodical convention for laymen in Omaha, told of the remarkable number of delegates present, at their own charges—over eleven hundred—representative of fifteen large synods in the Central West; of the deep interest shown in the facts presented—about every other man with a notebook; and in the conclusions reached and resolves formed.

LEAFLETS ON INDIA: *Caste and its Results, Idolatry of the Twentieth Century, A Cotton String, Hindu Widows, William Carey,* each 2 cts.; *What is a Zenana? A Bit of Zenana Work, Of Countless Mothers I am Only One, Autobiography of a Successful Life,* each 1 ct.

From Northern New York.

WHEN this is read Annual Meeting will be only three weeks off. There we shall learn from the Reports just what we have done as a Society towards advancing the Master's kingdom, and so helping to hasten the day when "He shall see of the travail of His soul and be satisfied."

IF any auxiliary has failed to make an advance this past year, the whole Society will feel the effect. We are hoping that all the local societies have met the increase of fifteen per cent. asked for by the Assembly's Board.

THE notices for Annual Meeting, giving full particulars, will be sent to all the secretaries. Any secretary failing to receive this by March 29 will please notify the Recording Secretary, Miss E. A. Darling, Auburn. The meeting should be much on our hearts and in our prayers.

MISS STOCKING'S first quarterly letter will be read with great pleasure. In a note to one of the officers she writes: "The Calendar ar-

* Mentioned WOMAN'S WORK, March, p. 60.

rived in perfect condition. I cannot tell you how touched and pleased I am with it. It is the loveliest sort of a remembrance and will do me good all this year."

From St. Louis.

Meetings the first and third Tuesdays of each month. 10 A. M., at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Thirtieth Annual Meeting of the W. B. F. M. S. W. will be held in Independence, Kan., April 24, 25, 26, in First Church, corner Fifth and Main Sts., Rev. E. A. Bess, pastor. The opening session will be Wednesday at 2 P.M.; popular meetings Wednesday and Thursday evenings. Delegates are to send their names to Mrs. T. B. Covell, 304 S. Fifth St.

As this is to be a very important meeting, we hope to have a large representation from every Presbytery,—particularly it is desired that *every presbyterial president, synodical president* and *secretary* be present. An attractive programme will be presented, and we hope to have Dr. Effie Cooper with us from China.

LETTERS from Mrs. Baird and Mrs. McCune in Pyeng Yang, Korea, are full of the wonderful awakening of the church there. One letter says: "It is awful to see strong men so moved as some have been these past two weeks. Some have been in agony until they confessed. Their faces show such peace when it is all over and they feel they have been forgiven." Pray for these people in Pyeng Yang that their footsteps may not falter in the way.

MR. LAPSLEY MCAFEE made a short visit to the Board rooms during February. He brought greetings from the Occidental Board. Any one who bears the name of McAfee is always more than welcome at Room 21, 1516 Locust St.

A LETTER from Mrs. Browning of Chili tells of her long illness and recovery and gives interesting details of the earthquake, last August.

MISS ELIZABETH MCFIE of Santa Fé, N. M., is our new missionary who has been accepted by the Board in New York but not yet assigned to her field. Miss McFie comes with unusual qualifications for the work. We hope some one of our auxiliaries or presbyterial societies will assume her support.

AT the mid-monthly meeting in Feb. we were privileged to have with us Mrs. G. L. Banks of Independence, Kan., where our Annual Meeting is to be held. Mrs. Banks is an old friend and a faithful, loyal supporter of our Board. She gave us valuable information about the railroads running into Independence, with times of arrival and departure of trains. We are always glad to see our good friends from out of town at 1516.

DATES of Presbytery meetings are as follows:

Kansas Synod—

Highland	At Horton	April 10, 11;
Topeka	" Junction City	" 10;
Osborne	" Colby	" 12;
Solomon	" Abilene	" 15-17;
Larned	" Kingman	" 18, 19;
Emporia	" Derby	" 22-24;
Neosho	" Independence	" 23, 24.

Missouri Synod—

Platte	At Trenton	April 2, 3;
St. Louis	" West Church	" 5;
Ozark	" Mt. Vernon	" 9, 10;
Kansas City	" Rich Hill	" 10, 11 or 11, 12;
Hannibal	" Hannibal	" 17.

From San Francisco.

Legal headquarters, Calvary Church, cor. Fillimore and Jackson Sts.

THE Thirty-fourth Annual Meeting of the Woman's Occidental Board of Foreign Missions will be held in Los Angeles, April 10, 11, 12. It will be a rare pleasure for those who go from our Northern presbyteries to meet coworkers in large numbers in the Southern presbyteries. May the Holy Spirit guide all the proceedings of the convention.

A BEQUEST of $2,100 has been received by the Occidental Board from the McDonald estate. Mrs. McDonald, member of the First Church, Berkeley, first joined the little auxiliary formed in 1874 in Howard Church, San Francisco. She has been a staunch friend of missions and a true friend of the Church.

AT our last executive meeting at the Mission Home a special service of prayer was held at the opening of the afternoon session—prayer especially for those in foreign fields who have made requests. From Mrs. Herriot of Hangchow for the coming of Dr. Li, "the Moody of China," who will hold special meetings. She reported one convert who interpreted the term "gospel" as "pleasant sound." Dr. and Mrs. Sharrocks and Miss Churchill ask for prayers.

MISS CAMERON and the fifty girls, Japanese and Chinese, gave a reception during Chinese New Year holidays. Decorations contributed by Chinese friends—acacia, daffodils, carnations, wild huckleberry, smilax, also large lanterns in bright colors—made the house attractive; tea was served in small cups from 3 till 8 P. M. and tables were spread with Chinese confections. Chinese and Americans were present in good numbers at this first social gathering since the April fire and earthquake.

MRS. E. Y. GARRETTE often visits Chinese homes in company with Mrs. Ngo Wing, our Bible reader. One hundred families are thus visited. Mrs. Garrette has for many years overlooked this part of our work and the last year has been especially interesting and hopeful, for the people are ready to receive sympathy and instruction.

MRS. E. S. FIELD of Los Angeles was with us at our executive meeting, also Miss Giles from India, who spoke with much fervor on the hopeful work there.

FIVE years ago, Yow Ho was given in marriage by the Occidental Board to Rev. Louie Hugh of the Portland Mission, under care of the Woman's Board of the Christian Church. She died recently and they have paid her a fine tribute, in which they say: "She was thoroughly prepared for her life work and became a great force in the mission; to the Chinese women she was an oracle, going among them with her sweet Christian graces and American ways, giving a helping hand to every one in need. She was an accomplished singer and never failed to charm when she sang 'O, eyes that are weary,' and 'Abide with me.' Her whole life was wrapped up in the work of her husband and the training of little Ruth and Andrew. These children have been placed in

our Occidental Home by their father, the third little family brought whose mothers have been trained there."

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE Nineteenth Annual Meeting of the North Pacific Presbyterian Board of Missions will be held on Wednesday and Thursday, April 17, 18, in the First Church, Portland, Oregon. Each local society should appoint two delegates; each C. E., Band and Junior, one delegate. Names of all delegates and visitors should be sent by April 1 to Mrs. G. B. Cellars, 324 E. Eleventh St., Portland After delegates have received cards of assignment they should inform their hostesses when to expect them.

A HELPFUL and interesting programme has been prepared. Miss Julia Frazer will bring to us the latest news from the field and from presbyterial meetings.

On the morning of January 27, our dear Mrs. James G. Wilson, after an illness of several weeks, passed peacefully to her reward. Mrs. Wilson has been for eight years the secretary for correspondence with missionaries of the North Pacific Board. Our hearts are sad indeed when we remember that her sweet and gentle presence shall be with us no more on earth. She was always faithful, always cheerful, hopeful and helpful. Our missionaries will mourn with us when they hear of their loss, for through her tender sympathetic letters she had become a dear friend to them. The memory of Mrs. Wilson will remain with us as a benediction.

EXCELLENT reports have come from the Young People's Institutes held in Seattle, Spokane and Tacoma. All speak of the good done and of plans made for study circles. Mrs. Leghorn of Spokane says they expect to have "a class in every church by March first." Several classes have been started in smaller towns. The number of Presbyterians attending these Interdenominational Institutes in their several cities were: Portland, 71; Seattle, 49; Tacoma, 17; Spokane, 25.

MRS. HOLT tells us that the Chinese work in Portland is making good progress. One interesting thing is that so many students continue their connection with the night school, getting a longer opportunity in Bible study. Mid-week prayer-meeting is held immediately after the school on Wednesday, and most of the young men remain. The meeting moves off earnestly, as all the Christians are ready to take part. They do not need urging for this but have been brought up to it, and, as has been said, "do not know any better than to be eager for their part." Sabbath services begin at 7.45 P. M. and continue until nearly 10 o'clock without intermission. First is Sabbath-school, then preaching service, followed by the young men's meeting. There is regular house-to-house visiting among the women, which keeps them interested.

NEW SOCIETIES.

MARYLAND.

Govans, Y. W. Guild.

MISSOURI.

Kansas City, East Side Ch.
Poplar Bluff.

NEBRASKA.

Lincoln, 1st Ch., Y. W.

NEW JERSEY.

Califon, Band.

PENNSYLVANIA.

Huntingdon, Earnest Workers.
" L. L. B.
Leechburg, Band.
Bernice, Sunshine Band.
Phila., Princeton Ch., Whatsoever Cir.
Wysox, Sarah Beecher Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church for February, 1907.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

BALTIMORE.—Baltimore, Brown Mem'l, $125.00
CARLISLE.—Harrisburg, Bethany, C.E., 12.00
CHESTER.—Avondale, 9, C.E., 10; Bryn Mawr, 50; Chester, 1st, 5; Bethany, 2; Darbyborough, C.E., 41, Ivy Leaf Soc., 30; Downintown, 5; Faggs Manor, 18.75, C.E. No. 1, 6 50, C.E. No. 2, 6.50; Frazer, 2; Great Valley, 37.50; Honey Brook, 58, C.E., 10; Kennett Square, 3; Lansdowne, 40, Y. P.A., 5, S.E.H. Aux., 5, Helpers, 7.50; Malvern, C.E., 7; Media, 76.55; New London, 4; Nottingham, C.E., 4.50; Oxford, 130; Rutledge, Chambers Mem'l, 8.95; Swarthmore, C.E., 5; Wayne, 1st, Helen Newton Bd., 5, C.E., 5, Boys' Bd., 2; Radnor, 20, Girls' Jr. Miss. Soc., 5; West Chester, 1st, 100; Westminster, 7, S.S., 75; West Grove, 10, 816.75
CINCINNATI.—Cincinnati, 1st, 10, Golden Circle, 5; 2d, 119.80 (*76 80); 3d, *19. C.E., 10; 4th, 5; 5th, 14 (*6); 6th, C. E., 11.25; 7th, 107.21 (*85.50), C.E., 10, C.E. Jr., 5; Avondale, 55, King's Daughters, 5.75; Central, *5; Mohawk, 29, King's Messengers, 8, Miss'y Travelers, 10; Mt. Auburn, 34 (*20); North, 5; Walnut Hills, 101 (*1), Humphrey Soc., 26; Westm'r, 66, Helping Hands, 10; Westwood, 51.53 (*11.53); Delhi, 14.10 (*9.10); Evanston, *5.60; Glendale, 21 88; Harrison, 13.55 (*6.38); Hartwell, 15 (*10); Linwood, 20 (*10); Madisonville, 6; Montgomery, 3.50, C.E., 3; Morrow, 22.20 (*3.50); Norwood, 32 (*17 80), Y.P. Bd., *11, Azalea Bd., *7; Pleasant Ridge, 31.50 (*16.20); Williamsburg, 3.35; Wyoming, 58 (*34.75), Y.L.S., 26 (*18.10); Collection at Praise Meeting, *11.99, 1,028.21
EAST FLORIDA.—Glenwood, C.E., 2 50
ERIE.—Warren, Arbutus Bd., 150.00
JERSEY CITY.—Englewood, 1st, 750.00
NEWTON.—Belvidere, 2d, 20, Paul Bd., 5; Blairstown, 12 50; Hackettstown, 9; Newton, Watchers, 17; Stillwater, 4; Washington, 75, 142.50
PHILADELPHIA.—First, 136.17, J.C.E., 30; Bethany, 50, Girls' Infant Cl., 50; Bethlehem, C.E. Int. and Jr., 25; Cohocksink, 29; Northern Lib., 1st, St. Paul Aux., 35; Olivet, C.E., 10; Overbrook, 50; Princeton, First Fruits, 30; St. Paul, 23, C.E., 6; Scots, C.E., 10, C.E. Jr., 5; Tabernacle, Y.L.B., 67; Temple, 38, Temple Workers, 33.10, Grace Bd., 15, C.E., 50; Tioga, 73.57, C.E., 10; Trinity, 25; West Hope, 30, 830.84
PITTSBURGH AND ALLEG. COM.—Amity, C.E., 5.00
ST. CLAIRSVILLE.—Cadiz, Earnest Workers, 60; Martin's Ferry, 40, 100 00
WASHINGTON.—Washington, 2d, A Lady, 30.00
MISCELLANEOUS.—A Lady, Madisonville, Pa., 25.00

Total for February, 1907, $4,017.80
Total since May 1, 1906, 78,309.10

(MISS) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Friends in Scranton, Pa., sent $95, and A Lady, Baltimore, $50, for Mrs. Charles Leaman, Nanking; Philadelphia, Walnut St., Aux., $25, for Miss Grace Wilder, Kolhapur; Philadelphia, 2d, Aux., $25, for Dr. Margaret H. Bynon, Wei Hsien; Englewood, N. J., 1st, Aux., $25, for Miss Florence E. Smith, Valparaiso.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest for the Month Ending February 20, 1907.

BOX BUTTE.—Minatare, $2.00
CEDAR RAPIDS.—Blairstown, 3; Marion, 15; Scotch Grove, 8.50, 26.50
CHICAGO.—Berwyn, 8; Belden Ave., 7; Brighton Pk., C. E., 4; Buena Mem'l, Y.P.S., 25; Calvary, 6; Campbell Pk., 8 82; Central Pk., 50; Ch. of Covenant, Y.P.S., 22; Crerar

Chapel, C.E., 10; 1st, 178.13, Pr. Off., 318, C.E., 21; 2d, 462.75, Pr. Off., 131.75; 3d, 250, Y.P.S., 50; 4th, 151; 6th, 154, C.E., 15; 9th, 3; Endeavor, 3; Englewood, 1st, 17, C.E., 25; Erie Chapel, C.E., 25; 41st St., 47; Fullerton Ave., 30; Hyde Pk., 206; Normal Pk., 9; Woodlawn Pk., 150, C.E., 70; Evanston, 1st, 50; Joliet, Central, C.E., 10; La Grange, 30; Lake Forest, 17, Pr. Off., 167. Ferry Hall, 57.50, Steady Streams, 4.57; Maywood, 2; Peotone, 6.50; Waukegan, 2, C.E., 10; West Division, C.E., 14; Christ Ref. Epis., 1; Union Meeting, 1.66, 2,840.68

COUNCIL BLUFFS.—Greenfield, 10.00

DENVER.—Brighton, 5; Denver, Central, C.E., 25, King's Daughters, 5; Mt. View Blvd., 5; Hyde Pk., C.E., 5; S. Broadway, 5; 23d Ave., 59.25; Third District Meeting, 2 20, 111 45

DULUTH.—Glen Avon, in name of Susan M. Stryker, 25; Two Harbors, 15, 40.00

FORT DODGE.—Grand Junction, C.E., 5.00

FREEPORT.—Argyle, 95, Y.P.S., 11.08; Byron, Middle Cr., 12.50, C.E., 9.50; Galena, 1st, 10; South, 6; Guilford, 22.10; Freeport, 1st, 24; Harvard, 2; Polo, 11.60; Rockford, 1st, C.E., 9.50; Westm'r, 11, C.E., 10; Warren, 5; Winnebago, 18.44; Woodstock, C.E., 50, 307.72

GUNNISON.—Aspen, 5; Grand Junction, 3; Leadville, 4, C.E., 5; Salida, 5, 22.00

HELENA.—Boulder, 3.45; Bozeman, 10 40, C.E., 135; Helena, 2.50, 151.35

INDIANAPOLIS.—Jackson, Tenn., Mr. and Mrs. L. L. Curtiss, 200.00

IOWA.—Mediapolis, Jr. Bd., 3.50; Keokuk, Westm'r, C. E., 100, 103.50

IOWA CITY.—Atalissa, 3; Bethel, 8; Brooklyn, 4.50; Crawfordsville, 10; Columbus Junction, 5; Davenport, 1st, Y.P. S., 20; 2d, 7 50; Iowa City, 20; Marengo, 11.10; Sigourney, 7; Scott Ch., 8; Tipton, 3.50; Washington, 32.11; Wilton Junction, 20; W. Liberty, 25, 184.71

KALAMAZOO.—Benton Harbor, 5.00

MADISON.—Poynette, 30.50

MANKATO.—Le Sueur, 8; Mankato, 25; Marshall, Jr. C. E., 5; Morgan, 4.25; Pipestone, 10; Slayton, 5 25; Winnebago, 18.52, C.E., 10; Worthington, C.E., 8.49, 94.51

MATTOON.—Arcola, 7.31; Ashmore, 5; Assumption, 14; Charleston, 10; Kansas, 30; Effingham, 16.50; Neoga, 10; Palestine, 20; Pana, 27.70; Paris, 97; Shelbyville, 20; Taylorville, 26.55; Tower Hill, 5; Tuscola, 9.40; Vandalia, 15, 313.46

MINNEAPOLIS.—Minneapolis, Andrew, 32.67, Soldiers of the Cross, 2.77; Bethlehem, 26.30; Highland Pk., 35.50, C. E., 2.50, Sunshine Bd., 3.15; 1st, 43, Bd., 12, Merry Gleaners, 6; 5th, 16.72; Oliver, 9.41, C.E., 5; Shiloh, 25; Stewart Mem'l, C.E., 5; Westm'r, Y.W.S., 65, Gleaners, 6.25; Hope Chapel, 25; Rockford, C.E., 3, 324.27

MINNEWAUKON.—Minnewaukon, 2.25

OAKES.—La Moure, 15.00

OMAHA.—Presbyterial Soc., 31; Omaha, Dundee, 2; Castellar, 2; Lowe Ave., 2, 37.00

PUEBLO.—Alamosa, Jr. C.E., 3.00

ROCK RIVER.—Ashton, 3.80, C.E., 5; Franklin Grove, 4; Morrison, C.E., 25, 37.80

SAGINAW.—Alma, 12.50; Bay City, 1st, 6.31; Saginaw, Warren Ave., 15.64; Washington Ave., 4.28; 1st, Pr. Off., 26, King's Messengers, 2, Golden Rule Bd., 60; St. Louis, 11, 137.73

ST. CLOUD.—Brown's Valley, Jr. C.E., 5; Litchfield, 25; St. Cloud, Bee Hive Bd., 25.32; Willmar, Pr. Off., 6.20, 61.52

ST. PAUL.—St. Croix Falls, C.E., 25; St. Paul, Central, 58; Dayton Ave., 51.26; House of Hope, 43; Merriam Pk., C.E., 4.50, 181.76

UTAH.—Brigham, 2.00

WATERLOO.—Ackley, C. E., 4; Cedar Falls, C.E., 10; Clarksville, C.E., 1.20; Marshalltown, C.E., 5; Toledo, C. E., 3, Jr. C.E., 1, 24.20

WINONA.—Albert Lea, 13; Chatfield, 7.16; Claremont, C. E., 7.90; Rochester, 10, 38.06

MISCELLANEOUS.—Mrs. J. S. Oliver, Los Angeles, 3,000; Miss Rebecca Smith, Clinton, Wis., 1, 3,001.00

Total receipts for month, $8,319.97

Total receipts since April 20, 1906, 62,991.88

MRS. THOMAS E. D. BRADLEY, *Treas.*,
Room 48, 40 E. Randolph St., Chicago.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for February, 1907.

* Indicates Praise Offerings.

BOSTON, MASS.—Boston, 1st, 43.72, C.E., 25; Scotch, Light Bearers, 14, C.E., 20; East Boston, 23, C.E., 12.50; Roxbury, 23, Jr. C.E., 12.50; South Boston, 5; Hyde Park, C.E., 7; Litchfield, N. H., 7; Lowell, C.E., 12.50; Newport, R. I., 7.50; Portland, Me., 5; Providence, R. I., 1st, 7.50; 2d, C. E., 10; Somerville, 25; Worcester, 7, $267 22

BUFFALO.—Buffalo, Covenant, 10; Faxon Ave., C.E., 85 cts.; 1st, Volunteers, 10; North, 38, Y.W.S., 56; Westm'r, 25; East Aurora, 10; Gowanda, 5; Jamestown, 50; Portville, 180; Silver Creek, 13 50, 398.35

CAYUGA.—Auburn, Central, 30, King's Daughters, 1; 1st, Y.P.S., 35; 2d, 50, *24.28, Aurora, Junior Bd., 23; Five Corners, C.E., 2.50; Ithaca, 47.25; Union Springs, Y.L.S., 2; Weedsport, 32, 247.03

GENEVA.—Canandaigua, Persia Bd., 14.50; Geneva, 1st, *26, C.E., 24.54; North, 6.25, Y.L.S., 12.50; Naples, 25; Oaks Corners, 7.50, *5; Ovid, C.E., 21.93; Penn Yan, 54; Seneca, 62.92; Seneca Falls, 24.77, C.E., 10; Shortsville, C.E., 15; Stanley, Bd., 5; Trumansburg, Y.L.S., 30; Waterloo, Lower Lights, 2; West Fayette, 2.50, 349.41

HUDSON.—Florida, C.E., 4; Goshen, 34.42; Middletown, 1st, 28; Milford, Pa., 2.50, C.E., 10; Port Jervis, 8.95; Slate Hill, C.E., 1, 88.87

LONG ISLAND.—Cutchogue, 5; East Hampton, 8.60; East Moriches, 5; Mattituck, 16.50; Westhampton, 31.80, 66.90

LYONS.—Clyde, 45, C.E., 15; Lyons, 12.25; Newark, C.E., 12.50; Wolcott, 24.68, 109.43

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25, Y.L.S., 50, 206.25

NASSAU.—Brentwood, 2, C.E., 2; Elmhurst, 5, Y.L.S., 3; Glen Cove, 10; Hempstead, Jr. C.E., 5; Islip, 19.75; Jamaica, 35; Roslyn, 15.50, 97.25

NEW YORK.—New York, Brick, 300; Covenant, 50; Ch. of the Puritans, 25, Puritan League, 10, Y.P.S., 50; Faith, Inter. C.E., 10; 5th Ave., 400; 1st, Jr. C.E., 5; 4th, C.E., 50; Harlem, Helping Hands, 20; Madison Sq., 1.125; Mt. Washington, 25; New York, C.E., 15; Park, 25; Riverdale, 35; Scotch, 40; University Heights, Y.W.S., 5, King's Daughters, 5; University Pl., 400; West End, 30.64; Woodstock, C.E., 25; Broome St. Tabernacle, Y.P.S., 20; De Witt Mem'l, Mothers' Meeting, 10; Olivet, 90; Mrs. G. A. Spalding, 25; A Friend, 15, 2,810.64

NORTH RIVER.—Amenia, 10; Cornwall-on-Hudson, 2.50; Marlboro, C.E., 5; Matteawan, 22; Milton, 7.35; Newburgh, Union, 50; Pleasant Valley, 20; Poughkeepsie, 19; Wassaic, C.E., 1, 136.85

ROCHESTER.—Clarkson, C.E., 2; Gates, 10; Rochester, Brick, 80; Brighton, Gould Bd., 40; Calvary, 20.70, Junior Bd., 4, C.E., 3; Central, 100, Y.W.S., 158.15; 1st, 150, Girls' Bd., 75; Mt. Hor, 20; 3d, Y.W.S., 25, 687.85

ST. LAWRENCE.—Carthage, 17; Chaumont, C.E., 5; Dexter, C.E., 8; Gouverneur, 41 17, Estate Agnes Rodger, 19; Hammond, 38.50; Morristown, A Friend, *special*, 15; Ox Bow, C.E., 4.85; Theresa, 12; Waddington, 1st, 5; Scotch, 25, C.E., 10; Watertown, 1st, 50; Stone, 15, 265.52

STEUBEN.—Almond, C.E., 3.00

SYRACUSE.—Canastota, 5, Miss Circle, 62; Fayetteville, 8; Hannibal, 7; La Fayette, C.E., 10; Liverpool, 3; Pompey, 8; Skaneateles, 25; Syracuse, Elmwood, 17.25; Westm'r, 12 67, 157.92

TRANSYLVANIA, KY.—Danville, 51, Lebanon, 15, 66.00

UTICA.—Boonville, 25; Clinton, 30, *75 cts; Ilion, One Member, 15; Kirkland, C.E., 2.50; Little Falls, 97.50; Lyon Falls, 20; New Hartford, 10; Oneida, 35, S.S., 25; Oneida Castle, 20, Bd., 2, Jr. C.E., 1; Rome, 60, C.E., 14.35, S.S., 20; Turin, 4; Utica, Bethany, Birthday Boxes, 7; 1st, Mrs. C. C. Goldthwaite, 125; Westm'r, 25, Beginners' Cl., 5; Verona, S.S., 16; Whitesboro, C.E., 3, 563.10

WESTCHESTER.—Bridgeport, Ct., 31; Carmel, 20; Dobbs Ferry, 5; Greenwich, Ct., 25; Hartford, Ct., 11.25; Mt. Kisco, 5; Peekskill, 1st and 2d, 15; Yonkers, Immanuel, 5; Yorktown, 30, 147.25

MISCELLANEOUS.—Pass-it-on Circle, 2 63

Total, $6,671.47

Total since April 1, 1906, $62,863.61

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

From Three Friends in Brockport, $5.

Cabinet Organ, costing $90, to church at Zahleh, Syria.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending February 24, 1907.

AUSTIN.—El Paso, $17.50

CANADIAN.—Chickasha, 4; El Reno, 25; Lawton, 1, 30.00

CIMARRON.—Alva, 4.60; Enid, 25, 29.60

EMPORIA.—Wichita, Oak St., C.E., 5.00

RIO GRANDE.—Roswell, 15.82

SANTA FÉ.—E. Las Vegas, 15; Taos, 5.25, 20.25

SOLOMON.—Abilene, C.E., 2.50; Lincoln, 8, C.E., 10, 20.50

Total for month, $138.67

Total to date, 9,623.64

MRS. WM. BURG, *Treas.*,
1756 Missouri Ave., St. Louis, Mo.

DATE DUE

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JUN 15	1986		
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